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Editorial

THE CHRISTIAN CHURCH IN ISRAEL

Among the more than 2 million inhabitants of the state of Israel, there are 52,000 confessing Christians. Of these, 32,000 are Catholics, 18,000 are Orthodox, and a mere 2,000 are Protestants, chiefly Southern Baptists and Scottish Presbyterians.

The vast majority of these Christians are Arabs, concentrated in southern Galilee and Haifa. The number of confessing Jewish Christians is unknown, but it certainly does not exceed a few hundred. The work of the church is devoted to the operation of schools and hospitals, mainly for Arabs, and to the conduct of worship for resident members and for Christian visitors and temporary residents in business or government. Evangelism is virtually unpracticed.

The weakness of the church cannot be explained by the virility of Judaism as a religious faith. Until recently the only form of Judaism publicly practiced in Israel was Orthodoxy. Increasingly, however, the second generation Israelis, the native-born *sabras*, are showing disinterest in a tradition-bound religion which smacks of a "ghetto-consciousness" which they wish to forget. The three new Reformed synagogues have not had time to make an impression.

Israel aims to be both a democracy with religious freedom and a Jewish state. As yet no constitution has been adopted because the status of the non-Jewish communities in a Jewish state is a ticklish matter to define and, ironically, it is dangerous to grant too much religious freedom to Jewish Israelis without leading to controversy and division over public matters such as marriage and divorce. At present Orthodoxy controls these affairs. A majority of government officials would like to see other forms of Judaism and a relaxing of the grip of Orthodoxy. As long, however, as the state continues to be threatened by its Arab neighbors there is little chance that the government will jeopardize national unity by trying to liberalize or secularize those civil laws now so stoutly guarded by Orthodoxy.

This situation may seem to offer the Christian church an opportunity. In fact, the Christian church in Israel is basically a foreign body, confined almost entirely to the ethnically distinct Arabs and to Gentiles temporarily in Israel. Jewish Christianity

can hardly be said to exist. On what terms could a native Christianity take root in Israel?

It must be remembered that Israelis have long memories. Throughout Christian history the conversion of a Jew to Christianity implied betrayal of a minority community. Although the roles are virtually reversed in Israel, so that the Christians are the minority, it is extremely difficult to overcome the psychological stigma of "turncoat" for an Israeli who gives up Judaism for Christianity. So strong is this feeling that there are Israelis who, though regarding themselves as nearer to Christian faith than to Judaism as a religion, have deliberately chosen life in Israel because they want to identify with the persecuted underdog.

A native Christian church in Israel would become culturally possible if Israelis realized the logic of a democratic Jewish state. It should be possible for an Israeli to practice any religion he wishes: Jewish, Moslem, or Christian. But such a state of mind will be a very long time in developing. The church cannot expect to profit merely by waiting unless it contributes to this frame of mind by becoming a genuinely Israeli church. The thousand odd clerics, monks, and nuns in Israel are, with few exceptions, foreign citizens who cherish their passports. "Missionaries" to Israel must become citizens and really cast their lot with this land and people by entering into its culture. A search must go on to find forms of Christian worship and thought which are authentically Jewish so that the convert feels that he is fulfilling his Jewish heritage and not renouncing it. This is a costly task. The immediate returns will not be impressive. The spiritual struggle with the intense nationalism of Israel will be painful in the extreme. The Catholic and Orthodox branches of Christendom do not seem well-suited for such an undertaking. Christian anti-Semitism has historically been strongly rooted in these communions. Furthermore, the celibacy of the Catholic leadership is deeply alien to Jewish feelings about the family. Protestantism has a unique opportunity. It is miserably divided and weak, but its very weakness suggests that it has little to lose by experimentation. At any rate, the one certain fact is this: an Israeli Christian church will only be built by Israelis. However small the numerical strength of such a church, it would open the door on an era of Jewish-christian relations that has been effectively shut since Jewish Christianity ceased in the first century.

NORMAN K. GOTTWALD

Norman Gottwald, Professor of Old Testament *at* Andover Newton *and a member of the editorial board of this* Quarterly, *has just returned from a sabbatical year in Israel.*

The Letters of Joseph Hardy Neesima To Mary E. Hidden

Vaughan Dabney

In 1865, four months after the assassination of President Lincoln, there sailed into Boston harbor the *Wild Rover*, a clipper ship which had left Shanghai the year before under Captain Horace C. Taylor of Chatham, Massachusetts. Captain Taylor had on board a twenty-two-year-old Japanese who had escaped from his country to seek an education in America. Captain Taylor had made his passenger a cabin boy, nicknamed him Joe, and given him some lessons in English and navigation. Now he was wondering what to do with him. The story of how this Japanese got aboard ship and of what happened to him after his arrival in Boston makes one of the most dramatic chapters in the annals of Christianity.

Neesima Shimeta was born of the samurai class in Yedo (Tokyo) on January 14, 1843 (Western style, February 12). His father, Neesima Tamahura, was writing master in the household of his prince, or daimio. The boy was given the typical training of his class in religion, swordcraft, etiquette, drawing, science, and Chinese. He was one of a few promising youths chosen to learn the Dutch language, a key to an understanding of Western science and culture. He studied so hard that his eyes, already weakened by the measles, began to cause him difficulty. He might have risen high in the counsels of the daimio had not certain events occurred.

The sudden appearance of Commodore Perry with his fleet in the Bay of Yedo on July 7, 1853, resulted in the eventual opening of several Japanese ports and was a turning point in the life of the ten-year-old Neesima, who now began to crave an American education that he might learn the secret of the power of the "barbarians" who dared to infest the home waters of Dai Nippon. Some six years later he discovered the differences between democracy and feudalism on reading an American history written in Chinese by a missionary in China, Elijah Coleman Bridgman (Andover 1829). The story in Japanese of Robinson Crusoe fired his soul with a desire for travel. The effects of reading a Bible and Christian books in Chinese secured from a comrade are noted in his autobiographical sketch: "I was partly skeptical and partly struck with reverential awe." He learned that God was his

Heavenly Father and that Jesus Christ was "Son of Holy Ghost and crossed for the sins of all the world." Without the aid of missionary instruction, his heart was "strangely warmed." Now he knew that he must defy the isolationist law of the land and, at the risk of his life, escape to America, there to seek an education in the land of the West and then to bring back to his beloved Japan the benefits of Western civilization. With an aching yet resolute heart he left his family in tears and fared forth in quest of truth, "not thinking," as he wrote at a later date, "that when money was gone, how would I eat and dress myself, but only casting myself on the providence of God."

Neesima managed to work his way to the open port of Hakodate on the island of Hokkaido where, after many exciting experiences, he secretly boarded the brig *Berlin* at midnight July 18, 1864. Captain Savory of Salem hid the runaway until the customs officers had departed, and on arrival in Shanghai transferred him to the *Wild Rover*, bound for ports in south China and eventually for the United States.

Neesima's subsequent life is well known. In Boston, Captain Taylor told the story of his cabin boy to the ship's owner, the prosperous and philanthropic Boston merchant, Mr. Alpheus Hardy, who summoned Neesima and, after some deliberation, finally sent him to Phillips Academy in Andover. There, on the Sunday after Christmas, 1866, Neesima was baptized and admitted to membership in the church at Andover Theological Seminary. Then came Amherst College, followed by a course in Andover Theological Seminary, ordination at Mount Vernon Church, Boston, September 24, 1874, and in October the stirring appeal before the 65th Annual Meeting of the American Board in Rutland, Vermont. With knees knocking together and with tears in his eyes, Neesima declared to the American Board that he would not leave the platform until he had secured money to start a school in Japan. And he got it—$5,000! He then returned to his homeland as a corresponding member of the American Board with his salary guaranteed. After many trials and some misunderstanding Neesima at last founded and became the first president of the Doshisha, a school whose name means, "one purpose company." Doshisha, with eight students enrolled, was opened with prayer on November 29, 1875, in Kyoto, a center for a thousand years of Shintoism and of Japanese Buddhism.

Vaughan Dabney *is* Dean Emeritus *of* Andover Newton *and* Secretary of the Congregational Christian Historical Society.

When Neesima entered Phillips Academy in 1875, Mr. Hardy wisely decided it would be better for this twenty-two-year-old Japanese to live with a private family rather than with other boys in a dormitory. Upon the suggestion of the principal, Mr. Hardy called on Miss Mary E. Hidden, who with her brother lived in a large, comfortable house near the school. At first Miss Hidden was reluctant to grant the unusual request for hospitality to a Japanese, for her brother was in poor health, she had no help, and half of her house was already occupied by Mr. Ephraim Flint, Jr., a student who was completing his seminary course. The short biographical sketch prepared for Mr. Hardy by Neesima that explained his flight from Japan was left with Miss Hidden and worked its magic charm. The heart of the good Christian woman was touched, and she took the stranger into her home, in spite of his shyness and broken English. In that home he was warmly welcomed, not only by Miss Hidden, but also by her brother and by Mr. and Mrs. Flint.

Neesima faithfully kept a journal and wrote many letters to friends, often illustrating them with pen and ink sketches. Between 1865 and 1885 he wrote almost fifty letters to Miss Hidden from different places all over the world. They are not as numerous or informative as the epistles written to Mr. and Mrs. Hardy, nevertheless they have a fresh, unstudied quality that is often lacking in some of those to his benefactor. The earlier "Hidden" missives show a lack of familiarity with English on Neesima's part, but the handwriting is good, and the later letters might well qualify as models of English composition. Neesima writes to Miss Hidden of such ordinary things as his health and studies and professors and travels, and as we read the confessions of Neesima concerning his inner spiritual life, we are reminded of the piety of St. Augustine. Neesima's letters were carefully treasured by Miss Hidden until 1892, when they were given to Rev. Frederick H. Page, a seminary senior who later became the President of the Andover Seminary Trustees. Dr. Page turned them over to the author of this article, who visited Japan and other mission fields in 1948 as Dean of Andover Newton and, on his return, delivered the School's Hyde Lectures (one of them on "Neesima and the New Japan"). The Hidden letters are in excellent condition and have been deposited in the Andover Newton library. Selected letters are herewith published for the first time. The salutation and signature have been omitted from all the letters except the first.

It is neither possible nor desirable to identify the various individuals to whom Neesima makes reference, but brief comments

are in order concerning some of his particular friends. Rev. and Mrs. Ephraim Flint, his house-mates at the Hidden home, later moved to Hinsdale, where Mr. Flint had a long, fruitful pastorate. Captain Taylor of the *Wild Rover* was caught between the ferry boat and the dock while landing at East Boston on December 11, 1869, and was crushed to death—a tragedy that almost overwhelmed Neesima. Deacon Taylor was Mr. Edward Taylor, Andover bank president, Andover Seminary trustee, and deacon of the South Church. Julius H. Seelye was professor of Moral Philosophy at Amherst, and later Amherst president. And there is the noble figure of the Honorable Alpheus Hardy, whose great ambition had been to get a college education and become a minister, but who, when his health broke down, heard in his deep disappointment a divine call to serve God in business and cried aloud, "I shall make money for God and that shall be my ministry."

VACATION DAYS, 1867

After finishing his academy course and before entering Amherst in the fall of 1867, Neesima spent a vacation on Cape Cod.

Chatham 1st August

Miss Hidden,
Dear friend,

I am very well through God's mercy. Since I left your house I have spent already the time of a week. But I feel this week very long, because I give up my study entirely, except the Scripture, that I read as my daily duty, and ride round the town almost every day. I say myself, I have pretty good time. . . . Capt. H. S. Taylor bought for me a nice straw hat, two paper collar's boxes and three pair woolen stockings. . . . Capt's fathers family all are very pleasant folks. They receive me as their old accointance and I enjoy very much to stay here. Last Sunday I went to Baptised church with Capt. Taylor, his sister and his nephew, and we stayed in Sabbath skool. I had the Sabbath lesson with little children, but our teacher was quite different from the Sabbath teacher of Phillips Academy. Alas! He could not explain meanings very well. But I was astonished in the even prayer meeting. Gentlemen and ladies made prayers and gave remarks. A sailor gave remark, and burst in many tears for his past sins, now repents, wants come to Jesus; and request to whole society to pray for him. I say I never had seen such interested meeting because they seemed me so Godlike and faithful. . . .

Please don't concerned about me. Merciful God! My helper, my refuge and my rock! He guid me into such good hands, as He guided me unto Mr. Hardy, and you, and Mr. Flint's couple.

I say myself, how wonderful is the providence of God has fallen upon the poor and helpless heathen who know not any trade to earn himself. When this thought press my mind, my thankfulness burst into tears, washed my cheeks, and watered my handkerchief. I made vow to Him, who loves me, and gives mercy on me; I will deny myself, bear cross daily. By and by I will take march to battle field, where many millions of devils dwell, and I will fight to them for Our Redeemer Christ sake. I understood surely, Christ is not shield of our body, but our soul. Though devil kill my body, they can destroy my soul by no way. Therefore I may say, how much better to kill body for soul's sake, than to destroy soul for body's sake. I departed from you a week ago, but this space of the time seemed me very long, and I remember you, and want see you. If I see you again, I will rejoice for it. . . .

I wish unto you heartily, that you may rest your mind and body. Let go the little care of the world, seek to rest yourself, that you may prolong your life in this blessed land. . . . If you pray to God, please remember me, and pray for me, that I may grow wiser and better, may do right before God's present, and may take great advance in my study.

Joseph Nee-Sima [later, Neesima]

AMHERST COLLEGE YEARS, 1869–1870

Neesima entered Amherst College in the fall of 1867 and received his B.S. degree in 1870. During the latter part of his senior year he had an attack of inflammatory rheumatism, but was nevertheless able to deliver the oration in the grove on class day. During his college days he wrote Miss Hidden twenty letters.

Amherst Sept. 8th/67

. . . When I left you, I wanted to give much thanks to you but the tears run out before my words. . . . A week ago last Saturday evening 1/4 before 7 o'clock I arrived to Amherst. Prof. Seelye came after me to the dapot, and received me as his old accointance. . . . I have not yet furniture to enter the college building, so I am still staying in Prof. Seelye's house. He is most godly man I ever saw, and his family are very pleasant and kind to me. . . . I enjoy Amherst just as I did my beloved Andover, because the Lord is with me. I remember you in the hours of my prayers.

Amherst Nov. 22d/67

I meant to reply your letter soon as I could, but I had taken a very bad cold from the same day. I had terrible headache through the week. I could not study neither go out the door. . . . Though I have perfectly contented to room in the college, yet I have felt

homesick (not home of Japan but Andover) when I have been unwell. When I have laid down on a sofa, feeling sickish, all past things came to my memory. I remembered your kindness which I had shown me, and said within my heart, if I were in Andover, you would make some hot drinks and put soapstone for me. . . . I got through the study of Phisiology yesterday, and I shall finish the mathematics next Monday. . . .

Amherst, Feb. 21st/68

. . . I can only study, read, eat & sleep. It seems wonderful that I can study so well though my beloved weak eyes are not very good. Please take good care for your health. Though our lives depend on the providence, much care for health will prolong our lives. . . . I had received $50 from Mrs. Hardy yesterday so I am quite rich which corruptible richs make me happy, but if I get heavenly incorruptible richs through Christ my happiness will be unspeakable. . . . There is war between Tycoon and princes in Japan. Tycoon residence was burned down by mobs short way from my home. I hope their lives will be preserved from danger. Tomorrow shall be Holidy, Holidy, Holidy!

Amherst, April 29th/68

. . . I had taken very bad cold so Prof. Seelye took me to his house and he keep me still there. I am grateful for Prof. S's kindness, but I can not feel so easy there as in your home. . . . I had a letter from home last Friday. My father says his family are well, except my mother. . . . Also there is great confusion among the people. The people of Yedo have fear that the enimy of Tycoon should attack the city. So my father wish me to come back & help them along. But I must prepare myself for my Master's work. I can go back in His appointed time. I request your especial prayers for my mother. . . .

Amherst May 18th/68

. . . I thank you for your kind reply, and also your good advice for obtaining my health. My Dr. Lewis gave me some bitter for my stomack last week. It does me great good. I enjoyed outdoor exercises looking at the beauty of nature and meditating on the great work of the Almighty. . . . Last evening Rev. Mr. Siemore made excellent remarks in our chapel. He stirred up young souls to be ministers or missionary. He presented to us many Bible tracts, and told us that we may obtain them in Prof. Tyler's house. I think I will call on him this evening and get a few of those tracts. I suppose they are most excellent tracts (for inst. "Come to Jesus," "Sinner's friend" &). . . . I got a flower press last week. I pressed some but they are not quite dry yet. I enclose a cherry blossom which is almost dried. [This faded cherry blossom is still preserved with this letter to Miss Hidden.]

Amherst Sept. 9th/68

I found a little time to write a few lines so you must excuse my hurry writing. I had returned Amherst two weeks last Friday very safely from my trip to Mt. Washington and am fully engaged in my study. . . . At Tip Top house on mountain there are no trees & remarkable plants, but very short Alpine plants & mosses on the rocks. I separated from my companions at Franconia & went up Ore Hill of Franconia Gold Mine in Lisbon to hunt after minerals & traveled alone nearly two weeks. Yet I did not find any trouble at all. [See insert.]

Amherst Jan. 16th/69

I returned here a week ago Thursday, visiting my Japanese friends in Monson on the way to Hinsdale, where I spent Christmas vacation verey pleasantly with Mr. Flint. He invited his people to his house on the New Year evening. We entertained them with a magic lantern. He had snow there during six weeks past, so I got good chance to get sleigh riding. . . .

I am quite busy for my study. Greek is harder than Chinese are. When I get tired of study I take gym exercises, saw wood or take a long walk. I am constantly cheered by the invisable presence of my Heavenly Father.

Amherst May 12/69

I was invited by Capt. Taylor down to the Cape to attend his parents golden wedding on 28 inst. Capt. presented to his parents a beautiful group picture of all his relations which amount up to 47. I am accounted one of the families.

I heard from my folks last Thursday. They are very pleasantly situated in their prince's dominion 60 miles north from the city. . . . My mother is better. My father came back to the city last October with the prince and is performing secretaryship for him. He wrote me a very long good and kind letter. It took me nearly two hours to read it through. I think he loves me & has not slight feelings against my leaving home and changing my religion. My grandfather is still living and talking about me most every day. I hope he will survive until he may hear the glad tidings of salvation. . . .

North Chatham Aug 13th/69

I write a few lines to inform you where I have been and where I am now. My health has been quite good & gained about 3 lbs. since the vacation began. I feel always I am wonderfully led by Providence. I stopped in Amherst 5 days after the term closed. Then I took trip to Hartford,—from H. to Middletown, from M. to Haddam on return boat. I stopped there at Haddam about 5 days on the purpose to obtain some specimens of minerals. I walked alone from H. down to New Haven. It was very pleasant

& breezy day. I stopped in New Haven one night & half a day. I attended there the commencement exercises of Yale college and visited also the geological cabinet & Art gallery. I rode on cars from New Haven to Providence. I was detained there one day and two nights by an Amherst student who resides there. I stopped in West Harwich about 3 days & a half with Capt. Taylor's sister's folks. I arrived at Chatham two weeks ago last Saturday.

I enjoy my vacation with Captain's parents & his youngest sister Annie. They treat me as one of their own family. Since I came here I have been spending every forenoon in studying Latin & afternoon in reading, walking and berrying. The day before yesterday I went to huckleberries with old gentleman & Annie to Orleans riding about four miles on wagon & brought home little over fourteen quarts of berries. I was invited to fishing by a neighbor yesterday. We went ten miles off from the shore on a small fishing boat. We caught 67 cod fishes. Some of them are longer than a yard. Though I enjoyed it exceedingly yet I was partly seasick & did not eat much while I was on the boat. . . .

I feel somewhat the day of my labor is approaching. Pray for me so that I may not faint away but go forth to proclaim the redeeming grace of Jesus Christ to the poor and perishing heathen. I need my Christian friends prayers very much.

Amherst Sept. 12th/69

I have been thinking sometime to give you a reply for your welcome letter, but I have delayed so far, having not much time to write, & busying myself entirely to my study. Latin & Greek are pretty hard stuff to manage, so I am obliged to study as hard as my health & eyes permit. But many of my college friends advised me to take a trip up to Mt. Warner & the sandstone bank of Connecticut river with them. So I did leaving behind all cares of my study and had enjoyed it very much.

We started from Amherst separately between 9–50 & 10 A.M. and met together at the foot of the mountain. Then we separated again, and took different paths to climb up the mt. We saw there two big boulders of greenstone (sometime called trap rock) on the mountain, which were carried up there by an iceberg during the drift period. We found also many striae (iceberg scratch) on the sandstone on Connecticut river and we found many Indian relics in their burrying grounds. I came back here little after 5 o'clock P.M. . . . I hope no harm to be done in writing this note today, though I have not written letters in the Sunday, escept one or two, since I came to Amherst.

Amherst April 12th/70

Your welcome letter was received on Friday last and gave me great pleasure. I received a couple of letters from home on the

same day. My folks are all well situated very peaceably in a quiet country town. I hope God will preserve their lives till the light of true life reached to the botom of their benighted heart. I am very much obliged to you for your free gifts. I generally turn such a gift into some book. But I think I shall spend it for comforting myself at this time. I enclose two of my photographs. One for you & other for Deac. Taylor. I hope it will please you both because it is such a funny picture. It exactly shows how I disguised myself to an errand boy & bid farewell to my beloved native country. [See insert.]

Hinsdale, Sept. 9th/70

This summer has been very trying for me. I was sent up here to study with Mr. Flint in the order to make up what I lost at college by being sick so much last winter. Now I believe I must come to my dear Andover to study Theology very soon. Though I fear very much that my poor health would not permit me to continue. But now I can calmly repose myself on his unerring arm, for I have been repeating that precious verse, "Let not your heart be troubled." I shall try to come to Andover on next Tuesday or Wednesday. If I find any inconvenience of securing room & board I wish you would accomodate me for a few days.

TRAVEL LETTERS IN THE UNITED STATES, 1871

In the fall of 1870, Neesima realized one more educational goal when he entered Andover Theological Seminary after a short period of rest and study with the Flints at Hinsdale. In the winter he was again stricken with his old enemy, inflammatory rheumatism, and his eyes constantly troubled him. He recuperated in the Hardy homestead in Boston.

Boston Feb. 10th/71

. . . I equiped myself very quickly by the aid of my seminary friends, & left Andover for Boston on the 2nd noon train. When I tried to come down stairs I found it impossible to do so. But fortunately, or rather providentially, one of my classmates in Amherst, who is the stoutest & strongest one in the class, took hold of me as a mother handled her baby, & brought me down three flights on his arms. A student secured a special shut-up sleigh for me consequently I was carried down to the station without stopping any where else. . . . When we arrived at Boston we found Mr. Hardy's sleigh waiting for me, so I was taken right up to his house without exposing to the cold air. . . .

Westboro April 3d/ 71

. . . I spent a week with Mrs. Hardy at Boston & had very enjoyable time there. Mr. Hardy was very kind to me & gave me

introductory letters to visit diff. institutions & factories in the city. I attended the sailors prayer meetings at the sailors chapel on Salem Street & also at the Chelsea Hospital.

I saw my old friend Capt. Bartlett at the latter place & had a pleasant time with him & his wife. I think, the old captain is very much respected by the sailors, because he loves them with his whole heart, & whatever he says, he hits a right point. His simple preaching accompanied with his warm sympathy must be very acceptable to such a congregation composed of the different nationalities. . . .

I was welcomed here by my old college chum Mr. Holland last Friday. He gave me ride & took me to the Reformed school in this place last Saturday afternoon.

The overseer of the institution was very polite to us & took us round all the departments in the building. . . . I went there again yesterday morning with a few ladies & gentlemen in the village to teach the Sabbath school. I took a class there. I was very much surprised by their intelligence & attentiveness. . . .

After the school was over, I made a brief address to them, telling them about our manners, customs & religion. They were so attentive & kept themselves so quiet that I could hear a slightest noise in the chapel. I spent yesterday very pleasantly. I visited the high school of this town this morning.

I begun to write this after the dinner, but have had a little intermission,—a knap! Oh! how delicious it was! . . .

Probably I shall be in Andover tomorrow evening or tomorrow next day.

Evan's Mill, N. Y.
Aug. 21/ 71

It was my intention to write to you from Niagara Falls. But it took me a long time to reach as far as to Niagara, because I found so many rich geological regions in the central part of New York state & consumed much time for the geological researches at the different localities. . . .

As you know, N. Falls is one of the most fashionable places in America, & consequently it is very expensive to stay there.

Although I was kindly entertained by Mr. Barnett, (a naturalist & geologist in Canada side & and the owner of the famous Museum at the Falls) yet it would not do for me to stay round there more than necessary. I stayed there only two days. . . .

Though I could find time enough, it is altogether beyond my power to skitch the wonder of wonders. It was so grand & so sublime, & made me feel almost tremble. I met a young man there & heard him say, the wonderful power of the falls made him feel very week.

I told him, who can deny the existance of God;—the wonderful display of His power in Nature convinces us clearly that he is the Omnipotent Creator.

A German infidel & spiritualist was standing by us, & told me that he rather doubts the existence of God. Then I begun to argue with him & kept it up nearly an hour, notwithstanding a few hearers or bystanders.

My final remark to him was that a weakmind people believe in such a wavely doctrine, and baseless philosophy. That remark made the bystanders laugh, & brought the sharp arguments to an end.

The poor German did not say any more words to me, though he was laughing himself at my remarks. So we did separate peacably. Since I left Susp. Bridge I was traveling partly on Lake Ontario, stopping at several places on Canada side. I am now stopping with one of Andover students on Evan's Mills, N.Y. & am hoping to return to Andover within this week. . . .

EXPERIENCES WITH JAPANESE EMBASSY, 1872–73

In 1872 Neesima's theological studies were unexpectedly interrupted by the arrival in Washington of the important Iwakura Japanese Embassy. This commission had certain political objectives but was also instructed to study the educational systems of America and Europe. Neesima was summoned to Washington to act as interpreter and scribe on the trip. He firmly set forth the terms under which he would agree to serve: the privilege of observing the Sabbath on his travels and permission to re-enter Japan, free of punishment and with liberty to propagate Christianity. These terms were met, and Neesima was abroad for over a year. He was held in high regard by the embassy members, some of whom were very helpful to him later in establishing the Doshisha.

Georgetown, D.C.
March 12th/ 72

You might think it strange for me to leave Andover without bidding you good by. But you will know why I did leave Andover in such a haste if you read this brief note. I was summoned by the Japanese Minister in Washington to come & help the Embassy as soon as possible. I left Andover on the same evening & went to Boston & stayed in Mr. Hardy's house until a week ago yesterday, because I wanted to see Mr. White the secretary of Educational Board of Mass. at the State House in Boston.

I left Boston a week ago yesterday & reached the Capital last Thursday morning. I had very pleasant interview with the Japanese Minister of Educational Department last Friday. He

humbled himself before me, & made a most graceful, yet a most dignified bow to me, so I made a bow to him in return. But I do not think my bow was so pretty as his. My chief mission is to visit the Minister of Education & also to write an essay on the National Education of Japan. I will write what I think best & proper without least hesitation. . . .

Boston, Mass. April 18, 72

We are now in Boston staying with Mr. Hardy. We have just finished our visiting Boston schools & institutions & do expect to visit the Mill in Lawrence, Female Seminary of Bradford, Phillips Sch., Abbot Seminary & Theol. Sem. in Andover. I shall be pretty busy yet I shall try to see you. We shall go to England, Scotland, Holland, Switzerland, Germany, & etc.

London, June 16th, 1872

Please allow me to write you a few lines to inform you how we are getting along in the Old World. As you may have heard, we (Mr. Tanaka, the Commissioner of Education and myself) saild from New York on the 11th ult & arrived at Liverpool in safety on the 23rd ult. Although we met head winds & fogs, we had very smooth and pleasant voyage. We stopped at Liverpool only one day and a half to rest ourselves a little. Thence we went to Manchester, a famous manufacturing Town, to see the Lord Bishop of Manchester who is an intimate friend of Pres. Porter of New Haven & has some connections to one of the prominent schools in England.

He received us very friendly & gave a great deal of information on the English System of Education. We stopped there only two days, so we have not much idea of the town. It is an awfull smoky place I ever saw, & may be well compared with Pittsburg in Pa. On our way to Glasgow we stopped at Carlisle only one night & half a day. I visited the Carlisle Castle, where Mary the Scotch queen was once imprisoned.

After 6 hours riding we reached Glasgow. It is a very busy city but has a great many of poor people,—dirty children & women go on streets on the bear foot. We visited there the Glasgow University & and a few training schools.

Thence we went to Edinburgh, the Scotch capital;—the ancient pride of freedom seaking people. We were cordially received by the people & had every facility to execute our *mission*. There are very splendid university & fine schools.

I found the people very religious, the Sunday is very well observed. It is a most striking and picturesque city I ever saw. All houses are built of free stones & look so solid, strong & ancient. The streets are much more neater than they are in Glasgow, but the business is somewhat stagnant. We came here a week ago last Wednesday & have been calling on a few dignitaries & also visiting London schools & famous old Institutions. Yet we have not much

idea of the vastness of the city. I went to a Presbyterian Church this morning & heard Rev. Mr. Dyk preach & in the afternoon I went to Westminster Abbey & heard Dean Stanley, the author of the Jewish Church, the Eastern Church, etc., preach. I am sorry to say that his discourse was not acceptable even to this least Andover theolog. He preached on Richard II, one of English kings, and has entirely forgotten the *King* of Kings. The discourse was very brief & more than one hour was consumed for the chanting, & reading prayers with solemn & sorrowful voice. . . .

I am now sitting near window & writing this hasty note on this twilight, thinking of the friends and country beyond which the sun has just sank. How many pleasant times I had spent since I became acquainted with them, you know as well as I.

Weisbaden, June 25th/ 73

Almost one year is elapsed since I wrote you my last letter. I was waiting for your reply for a long while, and I was very glad indeed when yours last October was delivered to me on the later part of last April. Owing to my constant headache I was obliged to postpone writing until now.

Probably you may take me as an undutiful child on account of my keeping such a long silence to you, but I trust you will be charitable to me when you find out what hard struggle I have had gone through since I left America.

Since May of last year I had been constantly travelling with our Commissioner until the first part of last September. From that time till last January I was staying in Berlin & engaging to translation for Mr. Tanaka our Commissioner. It was a most tedious uninteresting work I ever had undertaken. However the sense of duty constrained my courages until I was quite taken down by my old rheumatism. In my sick bed, I worked for a few days, finished up my work, & resigned my possision. I was requested by Mr. Tanaka to accompany him home & assist him in establishing new educational system in Japan. But I refused for many reasons. The rheumatism itself was not very severe but the constant work & continual sleeplessness weakened me very much. As soon as I was able to walk a little way, I left Berlin & came to this famous bathing place. . . .

I am living in a German family & adapting my self to their mode of living, except drinking beirs & smoking tobacco. The religious life in Germany is also different from what it is in America. They are more particular for observing the church ordinance, & have the religion in their head instead of having it in heart.

New York, Sept. 14/ 73

Allow me to inform you that I am just arrived here this morning with Cunard boat *Samaria*. Through kind Providence

we have had very pleasant voyage and moreover my health is getting quite improved. I am obliged to remain here until tomorrow to attend some unavoidable business and will try to return to Andover as soon as possible. I trust you and your brother are enjoying good health. If God wills, I shall be permitted to see you all very shortly.

FULFILMENT AND FAREWELL, 1874

In 1874, Neesima graduated from Andover Seminary and was duly ordained, with President Seelye of Amherst preaching the ordination sermon from the text John 12:32 concerning the saving power of the uplifted Christ. On October 9 came the memorable appeal before the American Board in Rutland, and on the 29th Neesima sent Miss Hidden a final postal card from San Francisco in which he stated that he would embark two days later for Japan.

A letter to Miss Hidden from Bar Harbor on August 17, 1874, consisted chiefly of the following notes from his journal:

Aug. 7. I left Andover on 6:46 train and arrived at Portland 10 p.m. When I arrived the wind abated. I embarked on board steamer without least fear of storm. It was rainy part of the night. Owing to constant vibration caused by storm I had a very restless night.

Aug. 8. Our rising bell was rung at half-past four o'clock in the morning. I tried to lie in my bed. But before five o'clock, a colored man came to me & told me to get ready for the breakfast. I thought it was very poor arrangement. . . . We arrived at Bar Harbor at 3 o'clock p.m. Mr. Hardy welcomed me on the wharf. . .

Aug. 9. It was rainy. I went to the village church with Mr. Hardy and heard a strange preacher preach there. In the afternoon a Captain somebody who are connected with the Home Mission work in Portland spoke to us about his work among the poor, neglected, etc.

Aug. 10. . . . I took a pretty bold excursion with a German gentleman to a place where ordinary excursioners do not go. We have aid of our excellent map on the island & also of a compass. . . .

Aug. 11. I went fishing with friends. I caught only four hadocks and one cod.

Rutland, Vt. Oct. 7th 1874

I am enjoying the meeting of the Board exceedingly although it is very exciting & tiresome to meet so many people. . . . If you

have already purchased what you and your brother would give me, it is all right. If not, would you allow me to get Johnson's new Atlas. In order to get same I must borrow money from the Board. But if you would allow me to buy the Atlas with your money it would save borrowing the money. In my future labor the Atlas would be very indespensible. . . .

In the "Hidden" collection of Neesima letters there is a copy of one which Miss Mary E. Hidden herself had written to Joseph. It is printed below with the reply of Neesima, a very moving exchange of loving farewells.

Andover, Oct. 12th, 1874.

Dear Joseph,

Allow me to accompany this token of affectionate regard from Deac. Taylor, my brother and myself with a few brief words. We first became interested in you from the history of your experience told us from your own lips, which has been most fully corroborated by nearly ten yrs. of personal knowledge of your life & character.

In these years we have found every reason to receive you to our hearts & homes, as a much valued friend. We thank our "Heavenly Father" for what He has so unmistakably taught us of Himself thro. this knowledge of you & your people. The mutual relation we sustain to this Great Unseen Friend constitutes us children of a common father. And, now, our *dear brother* we ask your acceptance of this gold watch chain as a fit expression of the links of Christian union wh. binds our hearts together.

Tho. we be separated by time & seas & other & perchance weightier matters come to claim your attention & regard, as your eyes irresistibly fall on it, you will sometimes, we know, let a kindly prayer be wafted upward from your faithful heart, that we may be true to our God, to ourselves & to each other here—& hereafter not fail to find all our names registered among the friends of our Lord Jesus Christ.

Truly & sincerely,
Your friend
M. E. H.

Boston Oct 13th 1874

My Dear Friends,

Through kindness of Mr. Dane I received a box from you this morning.

In it, I found three notes, a beautiful gold watch chain, twinty dollars for Dr. Johnson's New Atlas, a cushion & etc.—and also a beautiful picture from Miss E. Dow. I was so much moved with

surprise as well as gratitude and when I tried to write you even a few lines to acknowledge you for all those thoughtful gifts, I could hardly control my trembling hand. As all my excitement is over and I can control my hand this afternoon, I feel I must no longer delay to write to you to express my "heartfelt thanks" for your very thoughtful presents, especially for that gold watch chain, a token of your love for me and a beautiful emblem of our true unbroken friendship.

I do not know whether I shall wear every day or not, because it is almost too beautiful. At any rate I shall wear it when I leave Boston, on my arrival in Yokohama (if God permit) when I visit my father & mother, and on any other great occasions.

You will be kindly remembered by me, whenever that chain shines on my bosom. But I must remind you that I will not simply remember you on account of that chain, but I am sure I could not help remembering you always because there lies some unseen chain, which ties us stronger than ever before, and which I trust, does & will bind us all in our common Master. I thank you also for that twinty dollars. When I wrote to Miss Hidden, I never dreamed of your giving me more than you intended to give me. I appreciate it very much, because you saved me from borrowing an extra money for getting Johnson's New Atlas. Prof. Seelye will get it for me because he could buy it chieper than I would. It will be a most useful thing, as well as an ornament in my study. I am much obliged to Miss H. for her beautiful handworks. All these things will constantly remind me that they are indeed the outward expression of your love and sympathy with me.

I hope your prayers will follow me as I am going back to my dear native land. Pray for me that I may be strong in the might of my Lord, & also I may be faithful to Him until death. . . .

Much love to your friends. I rec. an additional name Hardy to my American name. Remember me to Mr. Dane and his family. Good bye. His peace abide upon you all. Amen.

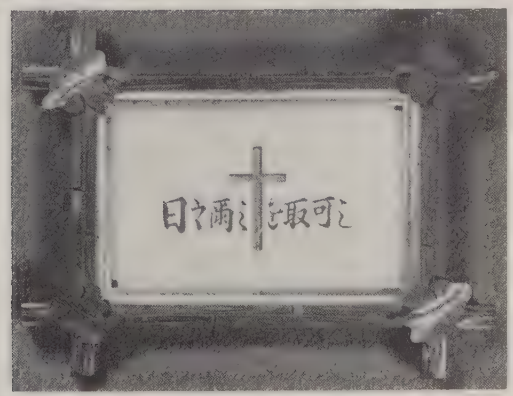
LETTERS FROM JAPAN, 1874, 1876, 1878

When Neesima arrived in Japan in 1874 after an absence of ten years, he found that great social, industrial and political changes had taken place, many of them due to contact with the outside world. The question of constitutional liberty was being discussed, and progressive men were at the head of government, some of them men with whom Neesima had worked on the Iwakura Embassy. There was a strong desire to learn English, and edicts hostile to Christianity were not rigidly enforced.

In 1869 the first missionaries of the American Board had reached Japan, Rev. Daniel Crosby Greene (Andover 1869) and

JOSEPH HARDY NEESIMA

Born in Tokyo, Japan, February 12, 1843; stowed away to the United States aboard the clipper ship *Wild Rover* in 1865; attended Phillips Academy in Andover, Mass.; graduated from Amherst College in 1870; graduated from Andover Theological Seminary in 1874; founder and president of Doshisha University, Japan; died Oiso, Japan, January 23, 1890.



The motto of Joseph Hardy Neesima, which he embroidered while a student at Andover Theological Seminary in 1874. It is on display in the historial missionary museum of Andover Newton Theological School. Translated, the motto is "Every day your cross take up."

The Washington Cathedral (still under construction in Washington, D.C.) in which are 90 carved figures representing heroes and martyrs of the Christian faith over many centuries and from many lands, including the figure of Neesima shown on page 23.

Neesima Shimeta, born of the samurai class, dressed himself as a servant and made his way to Hakodate, where he secretly boarded the brig *Berlin* on July 18, 1864. (The *Berlin's* hailing port was Salem, Massachusetts.) He transferred to the clipper ship *Wild Rover* in Shanghai, which brought him to Boston in 1864 "to seek an education in America."

Statue of Joseph Hardy Neesima in Washington Cathedral (see opposite page) representing Japan. David Livingston, next to Neesima, is the figure for Africa, and Phillips Brooks was chosen for America.

Tip Top House on Mt. Washington, from an original pen sketch in a letter to Miss Hidden, by Joseph Hardy Neesima, September 1868.

Above is a photograph of a pen sketch by Neesima in one of Miss Hidden's letters showing himself in a "jinrikishia" upon return from America to his father's home in 1874.

his wife. They were soon followed by others, including Rev. Jerome D. Davis, who later became the intimate fellow-worker, adviser and biographer of Neesima. Together, Greene and Davis established a boys' boarding school in Kobe in 1872, the year in which the first Protestant church was formed in Yokohama. In 1874 the first Congregational or *Kumi-ai* Church was founded in Kobe.

The missionaries had tentative plans for establishing a theological training school for native evangelists as soon as funds permitted. When Neesima arrived with available financial resources and with the backing of the American Board for starting a Christian college, he seemed divinely sent. Although the missionaries felt that concentration on the existing training schools in Osaka was the logical procedure, Neesima had the vision of a college in the ancient city of Kyoto. He put his persuasive argument thus: "We shall not prosper in our work unless we have a collegiate institution in addition to a training school. If we simply teach theology and the Bible I fear the best Japanese youth will not stay with us. They want modern science also."

There were doubts on the part of the Mission concerning the proposed selection of Kyoto as the location of the college, for it was an interior city where foreigners could neither hold property nor be sure of residence permits, and it was not at all likely that land could be secured. But Neesima was equal to the task. He won approval of his plan from the Minister of Education, Mr. Tanaka, with whom he had worked on the Japanese Embassy. The land was finally purchased from a city counsellor, Yamamoto Kakuma, a blind man who had become interested in Christianity. Thus the school began to take shape, although Neesima had to promise that the Bible would not be taught and that he would teach Christianity under the name of moral science. The Doshisha was a Japanese company, but Neesima and Yamamoto Kakuma were allowed to engage Mr. Davis and other foreigners as teachers.

Meanwhile Neesima had become acquainted with Yamamoto O Yaye, a sister of the blind counsellor of the Kyoto-Fu, and in due time the young folk were engaged. On Sunday, January 2, 1876, the Lord's Supper and also the ordinance of baptism were celebrated for the first time in Kyoto, though *privately* in the house of Dr. Davis. At that time Yayamoto O Yaye received baptism and joined the Christian church, thus forfeiting her teaching position in the government school. The next day she was married to Joseph Hardy Neesima in the home of their good friend, Dr. Davis.

Tokio (Yeddo) Japan
Dec. 31st, 1874

Soon after my arrival in Yokohama, I went home directly without stopping any where else, except stopping in Yokohama only one night. Perhaps you may be interested to know how I travelled from the above named place to my father's home. I rode in a Jinrikishia, a carriage drawn by a man instead of a horse. [See the insert in this issue of the *Quarterly* for a reproduction of Neesima's pen and ink sketch for Miss Hidden of what he calls a "Jinrikishia."] This carriage was invented by a Christian missionary and is used here very extensively. That man who drove me travelled 60 miles within 15 hours & charged me only four dollars for it.

I was welcomed by my aged parents, all my sisters & old acquaintances on the 29th ult. When I entered in the house my father stooped down, shut up his eyes for a while, and then opened them & smiled at me, but could not speak a single word. I was intending to spend at least two weeks with them. But out of my expectation, the people on the place were very anxious to hear me tell about my experiences abroad, & especially the Christian truth.

I preached once in a Buddhist temple, and also in a school house several times. At each time, there were nearly two hundred listeners. I was invited out to different families for suppers & preached there to small audiences most every evening. Beside those invitations & preachings I was obliged to receive ever so many callers from morning till evening. Some of them came from towns & villages lying within 7–8 even 12 miles to see me. I tried to entertain them as much as possible, because I thought it best not to disappoint them, who are blindly searching the truth, which has so long been hidden to their spiritual eyes. I preached there without the least fear, because I found them almost ready for accepting a new & true religion. My father has been a very devoted pagan these 50 years, but he has given up pagan worship, & to my great surprise he has given me a consent to *destroy* all the idols & images which he has kept on shelves as the family gods.

It took place a week ago last sabbath & and was a great rejoicing day for my father's family. Since that time, my father begins to worship the only true God.

When I went home I wore that gold chain, the precious gift from my dear Andover friends & am wearing it ever since. I made a great show with that comforter, which you made for me. It attracted a great attention of women. I was intending to take my parents to Kobe with me, but I found it best to leave them at home, because all my sisters are living there not far from each other.

I came to Yedo on the 26th Inst. & I am intending to leave for Kobe within a week. Please accept my unexpressible thanks & kindest regards to yourself, Deac. Taylor & your dear brother for

the unceasing kindness & deepest interest in me. My parents & sisters wished me to send their regards to you all. I enclose the receipt for Johnson's Atlas. I am greatly obliged to you all for it & other thoughtful gifts. When I fix up my study at Kobe or Osaka, your gifts will play a most prominent part in it.

I am very well. It is not very cold yet—55° at the noon.

Kiyoto, Japan
Dec. 25th, 1876

. . . We closed our fall term last Friday. I feel I must write you even a few lines to let you know about ourselves & also our present mission work & the training School. Since we have united the unseparable bond, we have been perfectly happy. Every thing goes on smoothly with us.

We live in a hired house. We find it rather small for our use still we are comfortably situated here.

My parents & one of my sisters are living with us since last May in a separate part of the house. My father is just 70 years of age, yet he is quite well. He can walk three or four miles without tiring himself. My mother's health has been very much improved since she came here. She works in her kitchen a great deal although she has a servent girl to help her. I have been telling them about Jesus. They are very slow to comprehend the truth, still I trust they, especially my father, are almost Christian. They have begun to see their sinful state & to feel very sorry for it. I think it is a sign of their seeking for a Deliverer. My sister has already embraced the new religion & has united with our Church when it was organized here on the 3rd Ins. I begun to preach with a few congregation a year ago last Sept. but through the blessing of God I was permitted to organize a church in my own house with 22 members. . . . Most of those church members are our students. More than two thirds of our students are Christians. Each one is trying to find one or two preaching places for himself. Through their effort we have now 55 preaching places in this city.

This vacation quite a number of our students went out two by two either to proclaim the truth to their benighted countrymen or to sell the Bible & tract books in neighboring cities & villages. I hope they will be the angels of mercy to those benighted people. We have already started our formal Training School, which we call Kiyoto Home in a very small scale. There are half a dozen boarding girls & also a few day scholars.

We are now hoping to put up a building for it within this coming year. I hope your Church will do some thing for our poor girls. . . .

I feel rather delicate to tell you about my work because it does not sound quite well when I say I am doing so & so. Still you are

no other person, I ought to express myself freely to you as I would to my mother.

During this term I had a serious time once; I felt myself that I could not continue my work any more. But through the overflowing mercy of God I gained strength again to resume my work. I taught the Harmony of the four Gospels, Natural Philosophy & Mental Philosophy during the last term. Teaching those three studies to those inquiring minds is almost hard enough for my strength. Besides it & Sabbath preaching I must hold two weekly meetings in my house. One is general prayer meeting & another is our inquiry meeting. Besides these two Japanese meetings I have got to attend the missionaries' meeting every Wednesday night. One of my trials of attending those meetings is that it makes me always nervous & wakeful in night.

Still those works are so delightful & I can't stop them.

I suppose I can't rest very well while I am on this world.

I hope you will ever pray for me that I may continue to bear this glorious cross of our blessed Master.

Kiyoto, Japan
July 10/78

. . . As my retiring hour is past, my wife is trying to stop my writing. Altho I am always tender to her, I have got to be pretty stern this evening. . . .

I am thankful to say that I am getting quite healthy lately, I have scarcely had a nervous headache for several weeks. I can sleep soundly most every night and my eyes are far better than they used to be. I hope if God will spare my life to labor for my beloved country men, I shall be the happiest man in the world. Day and night are not long enough for me to carry out my desired work. . . .

Mr. Sears sent me £200 for building my house last year and an additional £200 for building my church. . . . I thank you for your sending me $5.00. I will use it for some best purpose.

I hope you will take a best care for your health and do what you can for your comfort. My wife wishes to send her regards to you all.

FINAL LETTERS FROM AMERICA, 1884–1885

In 1884, exhausted by his exacting labors of the nine preceding years, President Neesima gratefully accepted the insistent and generous invitation extended by Mr. Hardy to visit America by way of Europe with a view to attending the meetings of the American Board at Columbus, Ohio, in the fall. On April 6 he left Kobe on his long journey, landed in due course at Naples, and proceeded to Switzerland for a short stay. On a climb up St. Gotthard Pass

with a German traveler, he experienced such a distressed feeling in his chest that, while resting as comfortably as possible in the hotel, he made his will, leaving instructions for his burial at Milan. Among other directions, he added these lines, "Please cut a little portion of my hair and send to my dear wife in Kyoto as a token of the inseparable bond of union in Christ." He also requested that Mr. Hardy be notified, and wrote down his benefactor's Boston address. Though he gradually recovered, he was told by a physician in Lucerne that his heart was affected and that he should not engage any more in violent exercise. Eventually Neesima reached America, and attended the sessions of the American Board in Columbus, but was able to speak only a few words to the assembly.

Boston Oct 2d/ 84

I arrived in New York last Sunday and came here the day before yesterday. I received the warmest welcome fr. Mr. and Mrs. Hardy. I am now trying to rest here quietly this week & will try to attend the meeting of the Board next week. I will try to come up to Andover as soon as possible. Hoping yourself and your brother are well. [A postal card.]

Danversport Oct 30th/ 84

I have been hoping to come up to Andover since my arrival to Boston. But when I came there, I found myself completely exhausted, & was obliged to keep myself very quiet for a few days. Then I started for Columbus to attend the meeting of the American Board. When returned fr. there to Boston I was quite used up again.

Then for past 2 weeks I have been very diligently engaging in preparing a paper which I am expecting to present to the Prudential Committee of the American Board. I finished it yesterday & came here right after it. So now I am hoping to come to you tomorrow afternoon. And if I fail to do so I will surely come on Saturday. Will you accommodate me for a few days. I call your house my home. Of course I shall go nowhere else. . . .

Your kind reply to my letter was received at Basle Mission House, Switzerland. It was a great treat to me indeed. I was quite feeble on account of repeated fever & also of heart trouble once. I was little discouraged & home sick also.

West Gouldsborough, Maine
September 10th 1885

I must beg your pardon for my keeping a long silence since I made a short visit to you. Some time after I returned from Andover I became quite ill at Mr. Hardy's house. I was invited by

Dr. Clark to go to Clifton Springs to get my rheumatism and nervousness cured. I stayed there just 3 months, and returned to Boston the 1st of March. . . . In the first part of June I began to go round here and there to speak for the Japan Mission. . . .

I proposed to Mr. and Mrs. Hardy to spend the remaining time of my stay in America at Andover. . . . I think I have many pleasant stories to tell you. So this may be my last opportunity to visit this country. I hope yourself and your brother have been well this summer. Much love to you both. . . .

Boston Oct 29th '85

Many thanks for your parting present. I bought an excellent Scotch shawl for my wife. I enclose its card so that you might know how much I paid for it. It is a soft and nice one. It will last our life time (though I have no least idea how long we shall live). For the remaining two dollars will you allow me to buy a warm cap for my father? I will start from here tomorrow afternoon. Good bye to both of you. . . . I lost names of those good fall & winter pears & apples. Please write their names & send it to me, for care of Dr. Wm. M. Taylor, 5 West 35th Street, New York [Minister Broadway Tabernacle]. I am going to get a few young trees.

LAST DAYS—DEATH—SUMMARY

When the tenth anniversary of the founding of the Doshisha was celebrated in 1885, many Japanese nobles and leaders were present as non-Christian friends who had subscribed to a fund for developing the Doshisha into a university. Such additional burdens of finance had greatly weakened Neesima's enlarged and weary heart, and the president was warned in 1888 that he might possibly live a year or so longer provided he sought rest. In the spring of the next year, when he was slowly recovering, he received the news of his honorary doctorate from Amherst College with mixed emotions of pride and humility.

Among the letters Neesima wrote in 1890 was one nearly three yards long, a letter to a native pastor urging upon him renewed zeal in settling workers in strategic fields. Added labors brought on a collapse, and he was taken to Oiso, a quiet seaside place near Yokohama. Save for a faithful clerk, Neesima was alone, for his wife had remained behind to care for his eighty-four year old mother, who was in precarious health.

Neesima soon became dangerously ill, and his wife sped to his bedside. He was conscious to the end, and was able to talk until the last hour with friends who had gathered about him in prayer. He dictated various messages; called for a map and colors and

marked out on the map important centers yet to be occupied by the mission; and asked for the reading of the third chapter of Ephesians, one of his favorite Scripture passages. His last words were, "Peace, joy, heaven." Thus he died on January 23, 1890, at the age of forty-seven.

Neesima's funeral was held several days after his death in a large tent set up in front of the Doshisha college chapel. Into this tent some 3000 people crowded, while 1000 other mourners gathered outside to listen to the simple service conducted by Mr. Kosaki, President Neesima's successor. The students had carried Neesima's casket to the tent, had assisted in digging the grave, and had acted as pall-bearers. In a pouring rain students bore the body to the final resting place on a hillside overlooking Kyoto and the Doshisha. The procession of five hundred students together with missionaries and visitors stretched for a mile and a half. There was a profusion of floral tributes and also banners, one bearing the words, "From the Buddhists of Osaka." In accordance with Neesima's wishes, a simple stone with his name marks the grave on the slope above Kyoto, an inspiration point which, once visited, can never be forgotten.

Neesima is recognized as the father of modern education in Japan, not only because he founded the Doshisha, but also because the notes he took while serving as scribe for the Iwakura Educational Mission led to a revolution in the native educational system. The influence of American collegiate training and the friendly ties between the United States and Japan established by Neesima are reflected in the citation of the LL.D. awarded in absentia by his alma mater: "Heroic Pioneer of Modern Japan—Ardent Friend of America—Illustrious Son of Amherst College—Founder of the Doshisha."

The Doshisha today is an influential university of 22,000 students in graduate, collegiate and preparatory departments, with 150 buildings on four campuses, the main one adjacent to the ancient Imperial Palace. Rev. Frank Cary, an honored member of a distinguished missionary family in Japan who has recently become a missionary emeritus of the American Board and who is now minister of the Congregational church in Plainfield, Massachusetts, on being asked about the modern Doshisha and the current influence of Neesima made this statement: "The Doshisha is highly thought of as an educational institution, its Theological Seminary still turns out strong men, and Neesima's grave is the scene of monster prayer meetings at dawn on the memorial day of his death. Few now living remember seeing him, but any Doshisha man who

wants to justify his course of action says, 'Let us return to the spirit of Neesima.' "

As the first ordained evangelist of his race, Neesima left to others the Christian conquest of the open treaty ports and boldly penetrated the dangerous interior of Japan with the gospel message. His aged parents had gone back to their native province and were now living at Annaka, seventy-five miles from Tokyo. On his arrival there in 1874 people begged for a story of Neesima's travels and for knowledge of his new faith, urgent requests which he forthwith granted. In this he was violating an old law, but times had changed and Neesima was widely known. It would not do to caution or arrest such a renowned person, so in his uncertainty the governor went in person to Tokyo for advice. This is what he got, "If it is Neesima, it is all right; let him alone." Thus at Annaka, in the heart of Japan, a Christian church was established.

The place of Neesima in Christian history is indicated by his statue in Washington Cathedral. [See insert in this issue of the *Quarterly*.] In a company of ninety carved figures representing heroes and martyrs of the faith over many centuries and from many lands, Joseph Hardy Neesima represents Japan, and Phillips Brooks, America.

Commenting on the life of this remarkable man, a biographer remarks: "The motives which led to the flight from Japan were distinctly patriotic; but as Neesima's horizon widened, so did his ambition. Beginning with the desire to make his country strong he ended by seeking to make it Christian."[1]

The letters to Miss Hidden speak the final word as they reveal Neesima's daring spirit, quiet determination, studious habits, struggle with ill health, and selfless dedication to his Master. A letter from Chatham, written in 1867, is unconsciously autobiographical and remarkably prophetic of its author's strategy in his warfare against ignorance and sin. "By and by I will take march to battle field where many millions of devils dwell, and I will fight to them for Our Redeemer Christ sake." These words are reminiscent of Neesima's patriotism, aroused by Commodore Perry and later given a different turn, as indicated in his autobiographical sketch:

> Once, when I was reading a life of a Chinese hero, I came across a famous phrase which he proclaimed when he quitted the sword-exercises: "A sword is only designed to slay a single

[1] (A. S. Hardy, *Life and Letters of Joseph Hardy Neesima* (Boston and New York, 1891), p. 345.)

man, but I am going to learn to kill ten thousand enemies." That is, he was inclined to study some work of strategy. I wished to kill many thousands of enemies, not by a sword, but by strategy. The thought helped me quit sword-exercises and to confine myself entirely to study. I often went to bed after cock-crow.

Neesima did indeed march to many battlefields and face many devils. He was a swordless samurai who, long ago in Hong Kong, had disposed of his short sword for money with which to buy a Chinese New Testament and his long sword to help defray the cost of passage to America on the *Wild Rover*. As a samurai of the spirit, he waged his warfare with the weapons of wisdom in the spirit of love. By the power of the Cross he was sustained, and by its truth he conquered. In the Chatham letter quoted above, Neesima wrote, "I made vow to Him, who loves me, and gives mercy on me: I will deny myself, bear cross daily." These words reflect the influence of Neesima's favorite scripture passage in Luke 9:23, words which are inscribed in Japanese under his framed drawing of a small red cross that is now in the Andover Newton Museum [See photographic insert in this issue of the *Quarterly*]: "If any man would come after me, let him deny himself and take up his cross daily and follow me."

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VACATION DAYS, 1867

North Chatham, July 31, '67
Chatham, Aug. 1, '67
North Chatham, Aug. 15, '67

AMHERST COLLEGE YEARS, 1867–1870

Amherst, Sept. 8, '67
Amherst, Nov. 22, '67
Amherst, Jan. 8, '68
Amherst, Feb. 21, '68
Amherst, April 29, '68
Amherst, May 18, '68
Amherst, Sept. 9, '68
Amherst, Nov. 14, '68
Amherst, Jan. 16, '69
Amherst, Feb. 11, '69
Amherst, May 12, '69
Amherst, June 2, '69
Amherst, June 23, '69
North Chatham, Aug. 13, '69 (vacation)
Amherst, Sept. 12, '69
Amherst, Dec. 8, '69
Amherst, Feb. 18, '70
Amherst, Mar. 25, '70
Amherst, April 12, '70
Hinsdale, Sept. 9, '70

TRAVEL LETTERS IN THE UNITED STATES, '71

Boston, Feb. 10, '71
Westboro, April 3, '71
Evans Mills, N.Y., Aug. 21, '71
Andover, Nov. 30, '71

EXPERIENCES WITH JAPANESE EMBASSY, 1872–73

Andover Theol. Sem., Feb. 22, '72
Georgetown, D.C., March 12, '72
Boston, April 18, '72
Wiesbaden, Germany, June 25, '73
London, Aug. 29, '73
New York, Sept. 14, '73
Andover, Nov. 26, '73

FULFILMENT AND FAREWELL, 1874

Bar Harbor, August 17, '74
Boston, Oct. 13, '74 (reply to Miss Hidden's letter)
San Francisco, Cal., Oct. 29, '74 (One-cent post card)
Rutland, Vt., Oct. 7, '74

LETTERS FROM JAPAN, 1874, 1876, 1878

Tokyo (Yedo), Dec. 31, '74
Kyoto, Dec. 25, '76
Kyoto, July 10, '78

FINAL LETTERS FROM AMERICA, 1884–1885

Boston, Oct. 2, '84 (post card)
Danversport, Oct. 30, '84
West Gouldsborough, Me., Sept. 10, '85
Boston, Oct. 29, '85

An End and a Beginning

John M. Billinsky

At the end of twelve weeks of clinical pastoral studies, I should like to share with you some of my thoughts concerning our ministry to those who seek our help, whether it be in the course of our parish duties, in hospital, prison, or clinic visitation, or in any other relationship—thoughts that are related primarily to the basic truths of our total professional task.

I am quite aware that it is difficult to speak of our basic professional truths without being superficial. It is so easy to use stock phrases, worn out clichés, and scattered and often unrelated biblical quotations. It is so easy—and so dangerous—to speak with authority that we should rather interpret our task as that of strengthening "this something" that we profess and of improving our skills to use it well in our ministry to the individual. I am also tempted to add that we all need to pursue a continuing program of self-education to increase our spiritual and intellectual capacities and to develop our professional abilities for the well-being of our people.

On an occasion such as this, it is tempting to say what I have said and no more. But when one has finished with such clichés, one has said nothing that could bring forth any disagreement, and likewise nothing of any real importance.

One way to make such general statements vital and concrete is to examine first of all our present attitudes with regard to the basic truths of our profession, and then to point out some of the important ways in which we can improve our ministry to these people who before God are in need of our help.

Some thirty-five years ago, when we began to recognize the importance of adequate preparation for work with individuals, we became concerned about the methods and techniques of related professions as they could be applied in our own work. A few years later we talked of our ministry to the individual as being an art. Subsequently, we ventured still further, and there were those who felt that it was imperative for a pastoral counselor or a chaplain to undergo personal analysis as a part of his training, believing that this knowledge of self was of primary importance in one's pastoral ministry. Then numerous books related to our work began to appear—books which seldom if ever were based on original source material, but only put the emphasis again on methods and techniques, on "the know-how."

As a result of this we often became confused as to the true nature of our calling, learning as we were a great deal about its periphery but little or nothing about what was central to it. As a matter of fact, some of us even confused the periphery with the center!

We were often even unaware of the real purpose of our ministry, and it is precisely at this point that we should re-examine our work and our personal relationship to it.

We must never lose sight of the fact that first and last we are the ministers of our Lord Jesus Christ. Unless we believe that the Christian religion has a unique function to perform through the saving power of our Lord and that we can mediate that power to our people through our own witness, our ministry will be in vain.

Undoubtedly the knowledge we can gain from studies in fields of psychology, medicine, and other allied subjects is of immense help to us in our work. But one thing should always be kept in mind: we cannot and must not think of a "healthy personality" as synonymous with one's vital relationship to God. Although the one does not preclude the other, the two cannot be equated. It is unfortunate that there are those among us who, as the result of studies in related fields, have come to think of a "healthy personality" alone as the goal of Christian living. I am reminded here of the Frenchman's reply when asked if a gentleman had to know Latin and Greek. "No," was his answer, "but he must have forgotten them!" So it must be also in our pastoral work—especially with what we have learned from our psychological studies.

It might be useful at this point to indicate some of the reasons why we tend so often to emphasize the secular rather than the spiritual.

To begin with, our own sense of spiritual inferiority often prevents us from attempting to relate the individual to God and forces us to use secular methods and techniques in our ministry to the individual. Only a few weeks ago a student chaplain said to me: "What right do I have to try to lead the patient into a living relationship with God when I myself feel very often a lack of that relationship?" (By way of parenthesis, I might observe that, for some of us, the desire to become more liturgical is actually an attempt to substitute visible forms of our office for our spiritual inadequacy!)

John Milton Billinsky, *Guiles Professor of Psychology and Clinical Training at* Andover Newton, *delivered this address at the close of the 1961 Summer Clinical Training Program.*

Secondly, there are still those of us who seem to have difficulty answering the question, "Why are we concerned so much with pastoral ministry to the individual?" Although on the surface this question appears to allow of an easy answer, in reality, when it is viewed in light of our total commitment, we are faced with a serious difficulty. No honest answer can be given unless it is a true reflection of our consecrated commitment to the ministry of our Lord Jesus Christ. This commitment is so important that it is imperative that we be not only constantly aware of it, but also continually motivated by it. One of the reasons why we are so often perturbed by the seeming lack of respect for our work on the part of other professionals is that we are conscious of this lack of true commitment.

Not long ago a minister of my acquaintance visited one of his parishioners who was a patient in a hospital!—a parishioner who happened to be a medical doctor. "Although on several occasions prayer was indicated," the minister told me, "I was too embarrassed to pray with him."

I wonder how you would feel if you knew beforehand that a surgeon would tell your widow that, although on several occaions surgery was indicated, he was too embarrassed to operate.

What this minister was actually saying was that he would be embarrassed to pray to God even if he were alone. So far, prayer has been meaningless to him.

There is a definite degree of relationship between our private prayers and our prayers with and for another person. The degree to which prayer is vital in our own religious life will be directly reflected in our use of prayer with our parishioners.

The same, to be sure, is true of our personal devotional life. The presence or absence of prayer as a part of our lives will also affect our relationship to a parishioner. No matter how eloquently, no matter how fluently we can speak in the tongues of men and of angels, if we have not made prayer and the devotional life an integral part of our very being, we shall sound as a noisy gong or a clanging cymbal in our ministry to those who need our help.

Our own Christian faith must be such that it has the power not only to sustain ourselves in times of greatest need, but also such that it is able to hold our parishioners by the Cross of the crucified Lord—the Cross by which we ourselves are held.

The real problem that we must face at this point is the problem of what we should do in order to equip ourselves better to meet the exacting demands of our work with individuals.

To begin with, each of us must re-examine himself and his capacity to know and to accept himself. During the last twelve weeks so much has been said about this important area of concern that I may now be permitted to deal rather with our relationship to God by our faith, and secondly, our relationship to the individual as the result of that faith.

There may be much that we can learn from other areas of research, but they are not our real concern. We must not try to compete with specialists in their own fields, for in doing so we too would become secular. There is always the danger that the pastoral ministry, when it becomes highly specialized, will by the very nature of its specialization lose its spiritual essence and become secularized.

One of the most serious mistakes we have made has been to allow an unhealthy desire for specialization to introduce new concepts and techniques into our work from related fields and to make these related concepts an integral part of our ministry, at the expense of the eternal truths which are our real concern. The sooner we ask ourselves the question, what is left of our profession that is uniquely ours, and ours alone, and the sooner we decide what to do about it, the greater progress we shall be able to make. If the pastoral ministry is to attain a position of professional dignity and respect, then it must present to the outside world a set of professional values which cannot be challenged by other professions. It is only then that we shall know what we have to learn. It will enable us to keep our eyes on the fact that we are not interested only in fullness of knowledge, but also—and primarily—in developing the power that was in our Lord when he spoke to those around him with authority, for he knew what was in their hearts. If we believe that our ministry is the ministry of Christ, then the truth of our ministry remains eternal. And it is precisely this truth with which we should be primarily concerned.

Our efforts to improve our pastoral ministry, then, should revolve around the various aspects of this eternal truth. While we must learn on the one hand how to extend and deepen our knowledge of man by informed and careful study of man's nature, on the other hand we must continually seek an opportunity to strengthen our basic knowledge in the biblical, historical and theological fields, for it is this knowledge that must be basic to any well-ordered approach to an understanding of God and of self.

One of the reasons why we in our profession have failed to produce good textbooks in the field of clinical training is that in our ministry to people we have failed to follow a well-ordered ap-

proach to man's needs. We have still to learn that what is most important is not so much the immediate knowledge of the problem as the ability to acquire the knowledge that we need at the time we need it.

We can say, then, that steadfast growth depends on careful and continuing evaluation of our own experience with people in light of the eternal truth of our profession: that God was in Christ reconciling the world unto himself, and that this gospel has been entrusted to us, his latter-day ministers.

This brings us, of course, face to face with our personal relationship to this eternal truth.

Often it is taken for granted that by virtue of our office, an office bestowed upon us at ordination, our relationship to God and His eternal truth becomes automatically adjusted. This is not the case. There are many among us, ordained as well as unordained, who have done little to know and to understand their relationship to eternal truth. This becomes evident when one is faced with a realistic interpretation of life in light of great Christian doctrines.

The study of theology, for most of us, ends when we leave our respective seminaries, and even while we are in attendance our tendency is to study theology as a body of objective knowledge. As a consequence, theology for some of us is by and large an academic discipline, and our faith is often academically oriented. What we need in the realm of faith is more of trustful expectancy—"expect great things of God"—than of theological criteria for validating our beliefs. We can tell our people, for instance, what Barth or Brunner, Ferré or Tillich has to say about forgiveness (provided we can still remember it!), but we can hardly tell them what forgiveness means to us as the result of the trustful expectancy that is a mark of our waiting upon God.

Few of us would consider choosing a physician to perform a surgical operation whose qualifications were based solely on his knowledge of anatomy, even though that knowledge were unsurpassed. Nevertheless, many of us perform "spiritual surgery" with little more than a knowledge of academically oriented theology. Consequently, we are often unable to make the reality of God meaningful to our people.

It would seem, then, that a second principle of continuing self-improvement should be that of determining to examine ourselves in relation to the great Christian doctrines. We must face these doctrines one by one, on the one hand to discover not only what we really know about them, and on the other to realize how they in turn affect our ministry. Unless we can speak with au-

thority and conviction, there is little hope that our pastoral work will be fruitful.

Going still further, we shall learn that our pastoral ministry will be greatly affected by our attitude toward Christian practices. Prayer, unfortunately, is losing the place it once occupied in our daily lives. There is evidence that relatively few men in our profession cultivate the habit of personal prayer. There are those among us who are actually afraid to use prayer, and that at a time when our people are hungry for it. If prayer has any value, then we must and should use it. On the other hand, if we believe that prayer has little to offer, it should be discontinued forthwith. My own feeling on the matter is that we must strive harder and harder to become "instant in prayer, in season and out of season."

Once we are able to relate ourselves to God through our faith, we must strive with all our power to use this faith in our relationship to the individual. If we can relate ourselves to our people in such a way that our personal faith becomes the motivating factor in that relationship, we shall succeed in bringing the reality of God into the lives of those to whom we minister.

I should like to emphasize the word *reality*, for on many occasions we are not confronting our people with a healthy concept of God. Although I do not propose at this point to become involved in a theological discussion, nevertheless I should like to make it clear that in our pastoral work we cannot and should not put emphasis alone on a God who is always ready and willing to grant everything we ask. If God is to answer our needs, we in turn must make it clear to our people that they too must discharge their responsibility in their relationship to Him. To be a Christian is not just to run to God when one is confronted with a crisis. The Christian experience is not a one-way street, but a busy two-way highway. Somehow, we seem to ignore this fact, and at times we appear to be eager to encourage our people to seek God's help at no expense to themselves.

This I believe to be due to inadequacies in our own relationship to God. Our ability to relate others to God is directly dependent on our own relationship to Him. We can serve as mediators of God's grace only to the extent that we ourselves have experienced His grace.

No amount of knowledge that we can accumulate will be helpful to us in our ministry unless, first of all, we know where we ourselves stand in our relationship to God and are aware of the saving power of the Cross in our own lives.

Of course, this does not mean that we are to dispense with learning. We must make full use of all the knowledge and understanding that come from medicine, psychology, sociology, anthropology and allied sciences, firmly believing that "Ye shall know the truth, and the truth shall make you free." But we must be constantly mindful of the fact that we are ministers of Jesus Christ, and that all the knowledge and understanding which we can acquire must be used to help us to further the redemptive process of God in man.

The revelation of the divine truth is progressive and, unless we ourselves grow, our ministry will lose not only its power but also its validity and relevance. We must go beyond our present knowledge and accomplishment in order to acquire the spiritual wisdom and strength that will enable us truly to minister to all kinds of man's needs in times of spiritual stress. To do anything else would be to labour in vain.

BOOK NOTES

Association Press. *Christ and Selfhood* ($4.50), by Wayne Oates. A well-known writer on psychology and religion turns theologian to give a helpful analysis of the relation of an encounter with Jesus Christ to the achievement of selfhood.

Eerdmans. *Is Christ Divided?* ($1.25), by Lesslie Newbigin (General Secretary, International Missionary Council). Four sermons voicing a moving plea for Christian unity in a revolutionary age. *New Testament Survey* ($5.95), by Merrill C. Tenney. A new, revised, enlarged and illustrated edition of a college text that has had wide acceptance in schools of conservative bent.

Harper's. *Catholic Theology in Dialogue* ($2.75), by Gustave Weigel, S.J. (Woodstock College, Maryland). A frank and irenic discussion by a distinguished Roman Catholic scholar of the leading issues over which Roman Catholics and Protestants are at odds. *The Dead Sea Scrolls* (paperback; $1.25), by R. K. Harrison (Wycliffe College, Toronto). A popular discussion of manuscript discoveries at Qumran and of their bearing on Old Testament studies, on our information about fringe Judaism in the First Century A.D., and on our knowledge of the origins of Christianity. *Documents From Old Testament Times* (paperback; $1.75), ed. D. Winton Thomas. A selection of non-biblical documents illustrative of the Old Testament, newly translated by a battery of competent scholars and designed to meet the needs of ministers and non-professional students of Scripture. *On the Road to Christian Unity: An Appraisal of the Ecumenical Movement* ($3.75), by Samuel McCrea Cavert. The present status and future possibilities of the ecumenical movement assessed by one who has participated in its growth and development. *The Holy Spirit and Modern Thought* ($4.50), by Lindsay Dewar. "An inquiry into the historical, theological, and psychological aspects of the Christian doctrine of the Holy Spirit" that is highly commended in a foreword by President Van Dusen of Union Seminary. *New Accents in Contemporary Theology* ($3), by Roger Hazelton. The former Abbot Professor of Theology at Andover Newton and present Dean of Theology at Oberlin engages in conversation with the different aspects of Western culture. *The Phenomenon of Man* (paperback; $1.75), by Teilhard de Chardin. The posthumous publication of a Jesuit palaeontologist, highly praised by Sir Julian Huxley in a foreword and already as controversial as was Haeckel's *The Riddle of the Universe* some 60 years ago. *Treasure in Earthen Vessels* ($3.50), by James M. Gustafson. A penetrating effort to illumine our theological understanding of the church by relating it to current social thought.

Holt, Rinehart and Winston. *Interpreting the New Testament* ($8.50), by James L. Price (Duke University). A text that in the reviewer's judgment is now the best available for instruction in courses on the New Testament at the college level.

Houghton Mifflin. *Married to Tolstoy* ($5), by Cynthia Asquith. A fascinating account, based on diaries hitherto unavailable, of Sonya Tolstoy's married life, with its dramatic compass of tones from esctatic love to tragic bitterness.

John Knox. *The Letter to the Romans: An Exposition* ($4), by Walter Lüthi. Expository sermons of high order by a minister of the Swiss Reformed tradition who has been profoundly influenced by Karl Barth.

Macmillans. *Jesus the Religious Ultimate* ($3.50), by Donald T. Rowlingson (B.U. School of Theology). A friend and neighbor whose words confirm and strengthen our own faith: "Confronting Jesus realistically and honestly, we come face to face with the God he served and revealed . . . This brings forth our confession . . . that 'there is no other name under heaven given among men by which we must be saved.' "

McGraw-Hill. *Service Book for Ministers* ($3.95), by Joseph E. McCabe (President, Coe College; formerly minister of the Presbyterian Church of Chestnut Hill, Pa.). A book that will commend itself to, and will be widely used to their profit by, many Protestant ministers as a supplement to ther denominational manuals.

Meridian Books. *The Meaning of History* ($1.55), by M. C. D'Arcy, S.J. A well-known Roman Catholic scholar doubts the possibility of a genuine *philosophy* of history, but is sure that Christianity has much to offer an *understanding* of history.

Newman Press. *The Churches and the Church, A Study in Ecumenics* ($6.50), by Bernard Leeming, S.J. A Roman Catholic scholar discusses with open concern the history and meaning of the Protestant Ecumenical Movement.

Oxford. *Christian Faith and Other Faiths* ($4.25), by Stephen Neill. "The Christian Dialogue with other religions"—including Marxism and existentialism—as interpreted by a Christian scholar and ecumenical leader of international eminence. *The Ecumenical Movement: What It Is and What Is Does* ($4.50), by Norman Goodall. The book for those of us who are not able (or are not willing) to go through the mass of historical and descriptive material now available on the ecumenical movement but who have more than a casual interest in it.

Penguin Books. *Aeschylus: The Oresteian Trilogy* (paperback; 95¢), and *Aeschylus: Prometheus and Other Plays* (paperback; 95¢), tr. by Philip Vellacott. Fresh translations into free verse of the seven extant plays of the great 5th century Greek playwright, together with helpful introductions. *Freud and the Post-Freudians* (paperback; 95¢), by J. A. C. Brown. An excellent introduction to its subject for the general reader.

Quadrangle Books. *The Biblical Archaeologist Reader* ($6.75), ed. by G. Ernest Wright and David Noel Freedman. A reprint of more than a score of first-rate articles from a first-rate journal.

Scribner's. *American Christianity: An Historical Interpretation With Representative Documents, Vol. I, 1607–1820* ($10), by H. Shelton Smith (Duke), Robert T. Handy (Union), and Lefferts A. Loetscher (Princeton). A text and source-book that is a fine example of collaboration by scholars and whose purpose is best described in the words of the authors: "First, it interprets in historical perspective the major movements, both Catholic and Protestant, which emerged in American Christianity between 1607 and 1820. Second, it correlates with this interpretive narrative a body of representative primary documents." Vol. II will carry developments through the middle of the 20th century. *The Scrolls and Christian Origins* ($3.95), by Matthew Black. The Principal of St. Mary's College of the University of St. Andrews maintains that Christianity took its origins from the Judaism best reflected by the literature that has been recovered of the Jewish sect at Qumran. A temperate exposition of a debatable thesis.

University Books. *The Holy Grail: The Galahad Quest in the Arthurian Legends* ($10), by A. E. White. The author rejects the Celtic hypothesis of the origin of the Arthurian legends and interprets the Galahad Quest as reflecting and symbolizing elements of an alleged "Secret Tradition of Christian Times."